

The ‘angels’ of Revelation revealed!

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Though my new work is entitled Shakespeare’s Secret Messiah and reveals an entirely new understanding of Shakespeare, it also shows the real meaning of Paul and the Book of Revelation. As I show in the book, Shakespeare is completely based upon the Flavian typology and cannot be understood without first understanding all of the New Testament.

One of the fun aspects of Shakespeare’s Secret Messiah is that it shows the comedy that exists within Revelation, the mysterious work that has baffled Christians and scholars for millennium. In fact, Revelation is Flavian vanity at its highest level and is therefore cryptic but readers of my analysis will understand that its symbolism is really quite obvious and should have been decoded centuries earlier.

Perhaps the most obvious symbolic concept is the fact that the ‘angels’ of Revelation Chapter 8 are the defied Caesars. This enables Revelation to be understood as having been produced by Domitian’s imperial cult.

The following is an excerpt from Shakespeare’s Secret Messiah:

Revelation 8

The insight that clarifies the symbolism in Revelation most clearly is that the first five angels who blow trumpets below are representations of the Caesars that Suetonius recorded as having been deified. To recognize the identity of the five ‘angels’ it is necessary to know that the Senate had not made all of the Caesars before Domitian’s reign gods. Suetonius recorded that the only Caesars to whom the title ‘divus’ was bestowed were Julius, Augustus, Claudius, Vespasian and Titus. The first five ‘angels’ given below are described in the order of the reigns of the divine Caesars they represent, and each possesses a defining characteristic of that particular ‘divus’. Though, as readers can judge for themselves, the symbolism is transparent, it has been overlooked heretofore by scholars.

The first ‘angel’ is Julius Caesar, who had his most famous battle campaigns “on the earth”. The second is Augustus, who had his most famous victory over Marc Anthony on the sea, and destroyed Alexandria, a seaside port. The third angel is Claudius, who was poisoned, which is why the name of his star is “wormwood”, well known as a poison. (The author of the Shakespearean literature understood Revelation’s typological level as evidenced by her character Hamlet muttering ‘wormwood’ over and over again in Claudius’s presence.) The fourth angel who “blew his trumpet, and a third of the sun was struck, and a third of the moon” represents Vespasian, who had the pairing of solar and lunar eclipses occur during his consulship. Notice how the author has used the fact that the eclipses occurred during Vespasian’s ‘third’ consulship to create the absurd ‘miraculous’ typological connection to Revelation wherein a ‘third’ of the planets were

darkened.

For the eclipse of both sun and moon within 15 days of each other has occurred even in our time, in the year of the third consulship of the Vespasian. – (Pliny the Elder, *Natural History*, II. X. 57)

The fifth angel is Titus who led the ‘grasshoppers’ against Jerusalem. Titus was only to kill those who did not have the ‘seal of God on their foreheads’ – in other words the Jews who would not worship Caesar.

Following this logic, the sixth angel can only be Domitian – the ‘living god’ of Revelation’s present time. A number of Roman legions were stationed near the Euphrates, so the statement: “release the four angels who are bound at the great river Euphrates, so the four angels were released, who had been held ready for the hour” seems to refer to Domitian’s use of the legions in his only significant military campaign, the one against the Sarmatians.

The seventh angel is the character from the Gospels – ‘Jesus’, who was ‘owned’ by the six Caesars of the Imperial Cult.

The list of ‘angels’ makes the relationship between Revelation and the Commune Asiae clear. Not only did that organization hold these individuals as ‘divine’, but it had headquarters in each of the seven cities that Revelation addresses. An interesting conjecture is that Revelation was read to the hoi polloi (who would not have understood it) and cognoscenti (who would have) upon the opening of Domitian’s official Temple at Ephesus.

Knowing that the list of ‘angels’ is depicting the deified Caesars makes it possible to begin to unwind the complex identifications of the various characters that are mentioned in Revelation. Like the Gospels, Revelation is a puzzle whose solution produces the identities of the characters depicted in it as ‘angels’, ‘beasts’, ‘the lamb’, ‘the morning star’ etc.

Notice below that instead of simply telling the reader what the thunder said, there is only silence. The interpretive framework presented here explains this systematic hiding of information. Also of note is the temple setting of the passage, an appropriate setting for the ‘angels’ of the Imperial Cult.

The passage begins a symbolic description of the history that led to the Flavians’ creation of Christianity. The long preamble to the opening of the seventh seal is simply a vanity moment for Domitian. With it he is stating that all of the history of the Imperial Cult led to the moment when the world would learn that he was the final Christ.

¹ When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.

² Then I saw the seven angels who stand before God, and seven trumpets were given to them.

- ³ And another angel came and stood at the altar with a golden censer; and he was given much incense to mingle with the prayers of all the saints upon the golden altar before the throne;
- ⁴ and the smoke of the incense rose with the prayers of the saints from the hand of the angel before God.
- ⁵ Then the angel took the censer and filled it with fire from the altar and threw it on the earth; and there were peals of thunder, voices, flashes of lightning, and an earthquake.
- ⁶ Now the seven angels who had the seven trumpets made ready to blow them.
- ⁷ The first angel blew his trumpet, and there followed hail and fire, mixed with blood, which fell on the earth; and a third of the earth was burnt up, and a third of the trees were burnt up, and all green grass was burnt up.
- ⁸ The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea;
- ⁹ and a third of the sea became blood, a third of the living creatures in the sea died, and a third of the ships were destroyed.
- ¹⁰ The third angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the fountains of water.
- ¹¹ The name of the star is Wormwood. A third of the waters became wormwood, and many men died of the water, because it was made bitter.
- ¹² The fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light was darkened; a third of the day was kept from shining, and likewise a third of the night.
- ¹³ Then I looked, and I heard an eagle crying with a loud voice, as it flew in midheaven, "Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets which the three angels are about to blow!"

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